

- Regarding the difference between causal and resultant objects of refuge, someone asserts: "Causal objects of refuge and resultant objects of refuge are contradictory".

This is not correct because whoever is an Arya Buddha is necessarily a causal object of refuge. Furthermore, Shakyamuni Buddha was the resultant object of refuge of the sentient being who was the former continuum of Shakyamuni Buddha.

- Another person holds: "A Bodhisattva, who abides in the *uninterrupted path at the end of the continuum [as a sentient being]*, has the potential to give rise to an omniscient knower. However, that omniscient knower is not the resultant object of refuge of that Bodhisattva".

This is not correct because that omniscient knower is the result of that Bodhisattva. That omniscient knower is the result of that Bodhisattva because that Bodhisattva produces that omniscient knower.

- Someone says: "The omniscient knower, which is produced by the Bodhisattva who abides in the uninterrupted path at the end of the continuum, exists simultaneous with that Bodhisattva".

This is not correct because even though that Bodhisattva produces that omniscient knower, it does not exist at the time of its production but subsequent to its production when it *has been produced*. Therefore, there is a difference between something being in the process of *being produced* and something *having been produced*.

The definitions of each of the Three Jewels:

1. According to our own system, the definition of a Buddha Jewel is: a source of refuge that brought the two benefits to completion (the two benefits are: one's own and others' benefit)
Or: a source of refuge that possesses the eight qualities, such as being unconditioned, and so forth.
2. The definition of a Dharma Jewel: a very pure Arya truth which pertains to either a cessation or a path
3. The definition of a Sangha Jewel: an Arya person who possesses any of the eight qualities, such as knowledge, release, and so forth.

The definitions of an ultimate and a conventional refuge:

1. The definition of an ultimate refuge: a source of refuge, which after having traversed a path, is genuinely final
 2. The definition of a conventional refuge: a source of refuge, which after having traversed a path, is not genuinely final
- Regarding the definition of a Buddha Jewel, someone presents the following debate: "The subject the Svabhavakaya (nature body), it follows that it possesses the eight qualities, such as being unconditioned, and so forth because it is a Buddha Jewel. However, it is not correct to accept this (that the subject the Svabhavakaya possesses the eight qualities) because the Svabhavakaya does not possess the quality of knowledge. It does not possess the quality of knowledge because it is an elimination (i.e. a cessation)".

Our reply to this debate is: there is no pervasion, i.e. whatever is an elimination (cessation) does not necessarily not possess the quality of knowledge because the Svabhavakaya possesses the quality of knowledge. The Svabhavakaya possesses the quality of knowledge because it possesses the twenty-one sets of uncontaminated exalted wisdom

- Another person debates: "The subject, the sixty branches of the melodious speech of the Buddha, it follows that they are a Buddha Jewel because they accord with the definition. However, it is not correct to accept this (that the sixty branches of the melodious speech of the Buddha are a Buddha Jewel) because the sixty branches of the melodious speech of the Buddha are speech".

Our reply to this debate is: there is no pervasion, i.e. whatever is speech is not necessarily not a Buddha Jewel. Furthermore, the sixty branches of the melodious speech of the Buddha are a Buddha Jewel because they accord with the definition of a Buddha Jewel.

- Someone else debates: "The subject, the 32 major marks and 80 minor signs of the Samboghakaya, it follows that they are a Buddha Jewel because they accord with the definition of a Buddha. However, it is not correct to accept this (that the 32 major marks and 80 minor signs of the Samboghakaya are a Buddha Jewel) because they are matter".

Our reply is: the reason is not established, i.e. the subject the 32 major marks and 80 minor signs of the Samboghakaya are not matter because a Buddha does not have any matter. A Buddha does not have any matter because Gyaltsab je says in his ***Ornament of the Presentation of the Essence*** that a Buddha does not have a body that is atomically established.

- If the opponent says: " The subject, the 32 major marks and 80 minor signs of the Samboghakaya, it follows that they are not Buddha Jewels because they are form spheres (i.e. main objects of an eye consciousness)".

Our reply to this debate is: there is no pervasion, i.e. whatever are form spheres are not necessarily not Buddha Jewels. Furthermore, according to you the following absurdity arises: the subject, the 32 major marks and 80 minor signs of the Samboghakaya, it follows that they do not accord with the definition of a Buddha Jewel because they are form spheres.

In brief, Buddha Shakyamuni is the causal object of refuge of the opponent while the future Buddha who is of the same continuum of the opponent, is the resultant object of refuge of the opponent.

This completes the presentation of the three objects of refuge according to Panchen Sonam Drakpa's ***Decisive Analysis***.

Next follows a presentation of the precepts of refuge according to Lama Tsongkhapa's ***Lam Rim Chenmo (The Great Treatise on the Stages of the Path to Enlightenment)***

The first outline in the ***Lam Rim Chenmo*** is:

The stages of the precepts after taking refuge

Once we have a thorough understanding of the Buddha, Dharma, and Sangha, and of the meaning of taking refuge, we are able to sincerely and intensely go for refuge to the Three Jewels. However, it is important to be aware that when we take refuge, there are certain things to do and certain things to avoid. This is explained in the context of presenting the precepts that should be observed by Buddhist practitioners.

The Lam Rim Chenmo explains these precepts by way of two subtopics:

1. How the precepts appear in Asanga's ***Compendium of Determinations***
2. How the precepts appear in the oral traditions

